THE

WEEKLY ENTERTAINER.

For MONDAY, Auguſt 5, 1805.

INSPECTOR, No. VI.

" When one, that holds communion with the ſkies,
Has fill'd his urn where theſe pure waters riſe,
And once more mixes with us meaner things,
'Tis ev'n as if an angel ſhook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treaſures are ſupplied."

" In this ſequeſter'd cave retir'd,
Departed ſaints converſe with men inſpir'd;
'Tis ſacred ground."

I Am afraid that my friend, Colin, will think me exceedingly negligent in not having before noticed his letter, on a very important ſubject. I therefore think it neceſſary, as an apology, to ſay that my reaſon for not having before done it, was a delay in receiving the number of the Entertainer which contained his epiſtle; and, at the ſame time, ſeveral other circumſtances conſpired to prevent me. As he appears to be ſo hearty an encourager of my undertaking, I ſhould be unwilling, by my inattention, to prevent him from affording me ſome aſſiſtance.

The complaints which Colin makes are very juſtly founded, and the grievance of both a " public and private nature;" conſequently it deſerves the particular conſideration of the Inſpector. I do not know that I can ſay any more on the impropriety of the conduct of thoſe incorrigible creatures, who thus make it their buſineſs to deſtroy the beauties of the creation, than my good friend has done. But with reſpect to the puniſhment which the gentle ſwain propoſes for them, I muſt beg leave to diſſent from him. Certainly downright hanging is too ſevere for ſuch

an offence; and as we may ſuppoſe a conſiderable number of ſpectators witneſſes of their diſgrace, flagellation likewiſe appears improper.

Cornelius Nepos relates, that a fellow named Demænetus, in a harangue before all the people aſſembled in council, detracted from the glory of Timoleon's actions, and ſharply inveighed againſt him: Timoleon made no other reply, but that he now found his prayers were heard; for he had ever made it his humble requeſt to the gods, that the Syracuſians might enjoy ſuch a liberty, whereby every one might be free to ſpeak his ſentiments of whom he pleaſed.

Though this appears to be carrying the idea of liberty too far, and it is not proper that every turbulent Demænetus ſhould be allowed to rail at the friends of the public, nor that thoſe ravagers who deſtroy the verdure of the fields ſhould go unpuniſhed; yet, perhaps, the ſtory will furniſh ſome uſeful hints on the ſubject. Inſtead, therefore, of any corporal puniſhment, except what the law allows, I would propoſe, that theſe creatures be conſidered as enemies to the public; as vulgar minds, incapable of deriving any delight from the beauties of nature; and as deſtroyers of ſcenes, a ſurvey of which is capable of yielding, to the rational part of mankind, an exquiſite pleaſure.

Having diſpatched this buſineſs, I am now at liberty to ſay ſomething about my own affairs. My anceſtors were famous for their extraordinary abilities in dreaming and ſeeing viſions; and I have even heard it declared, that ſome of their dreams were more inſtructive and entertaining than their waking ſpeculations. I had been reading over ſome of the productions of this kind of my illuſtrious forefathers, and was indulging myſelf in all the agreeable ſenſations which the recollection of ſuch ſcenes produces. I found myſelf lulled into a pleaſing calmneſs of mind, which upon reclining my head on my deſk, was ſucceeded by a profound ſleep. A perſon appeared to me, dreſſed in rather an antique habit, with a full, round, ſhort face, which contained a look, at once ſedate, knowing, venerable, and pleaſing. As I was viewing him with ſome ſurprize, wondering what being he could be, he relieved me by ſaying, "My ſon, be not aſtoniſhed; I am the ſhade of thy anceſtor, the Spectator. As all things which occur on earth are known to us, I was ſoon acquainted with thy zealous intention of following the ſteps of thy fathers; and am come, from the habitations of the bleſſed, to inſpire thee with thoughts ſuitable to the courſe thou art deſtined to run. Truth now ſtands openly diſplayed to my perception, which is not incumbered with my mortal ſenſes and paſſions; and every thing appears in its proper light; therefore attentively liſten to what I ſhall ſay. Let religion and virtue be thy peculiar care, and whatever ſubjects fall in thy way, give no offence to either of them, but endeavour, in all things, to promote

mote their intereſt. I was born in an age when infidelity and licentiouſneſs prevailed, and with joy and triumph I now behold the effects my writings have had, in making virtue appear lovely, and in driving from the notice of mankind thoſe authors who poiſon the mind by dreſſing up vice in an agreeable form. O! let me conjure thee to proceed in the ſame path. Be not aſhamed of the taunts which the profane caſt at thoſe who aſſert and defend the cauſe of religion. Particularly recommend the ſacred writings; ſet them up as the rule of life, as the repoſitory of truth, of beautiful and ſublime language and ideas. This was my endeavour, and if I ſometimes wrote on trivial ſubjects, it was only to intice the gay and the thoughtleſs to read my papers, and ſo draw them on to more ſerious things. I now behold the laws of nature all revealed, and the myſteries of creation laid open, ſcenes which afford a perpetual delight to the ſoul; and which if it were lawful for me to unfold"—Here my foot ſlipped. I ſtartled, awoke—The viſion fled—and I found myſelf quietly ſeated in my chair, but reſolved to profit by what I had ſeen.

[The reaſon of omitting the ſix lines enquired for, in the poem on the loſs of the Abergavenny, was, that they lamented the ſevere affliction ſuſtained by the wife and children of Captain Wordſworth, and that gentleman had neither.]

Deſcription of the Montanna Real, an extenſive Tract of Country bordering on the great River Amazon, in South America, and inhabited by the Aboriginal Indians.

[Concluded from Page 590.]

THE following tribes, inhabiting the Montanna Real, have been enumerated and deſcribed by Father Narciſo.

The Camuchiros are a humane and friendly tribe; but, at the ſame time, of a ſerious and cautious diſpoſition. They inhabit the country at the mouth of the Napo, and dwell in large houſes, as deſcribed above. They are very expert in the uſe of the bow and arrow, and of the blowing-tube.

The Llaguas inhabit the banks of the Pebas. They go quite naked, and derive their ſubſiſtence chiefly from hunting and fiſhing, without, however, entirely neglecting agriculture. They live in a more ſocial manner than moſt of the other tribes, and dwell in a kind of tents.

The Omaguas are ſettled on the banks of the Yapura, which likewiſe flows into the Marannon. The women go quite naked. The men adorn themſelves with the moſt beautiful feathers of the various ſpecies of birds found in their woods. They navigate the rivers in large veſſels, in the management of which they

are very dexterous. The language of the Omaguas is extremely harſh and diſagreeable, on account of the gutturals with which it abounds.

On the ſame river dwell the Guaguas, or Magnares, a very ſavage tribe. They eat human fleſh; and the greateſt ornament of their warriors is a ſort of collar formed of the hearts of their ſlaughtered foes. With theſe trophies of their proweſs and cruelty, and amid horrid exclamations of triumphant exultation, the victors return home from battle. No food is ſo pleaſing to their palate as human fleſh, which they ſalt, and dry in the ſun. They have fixed habitations, but, from time to time, make long predatory excurſions. Theſe Indians, being accuſtomed, from their earlieſt years, to compreſs their waiſt with a very tight bandage, acquire a ſlenderneſs of ſhape ſimilar to that of the greyhound, and a ſwiftneſs that almoſt ſurpaſſes belief. They uſe the javelin with uncommon dexterity.

The Sipibos, or Supebos, dwell near the river Piſquique. They are the immediate neighbours of the Panos. Many of them are diſtinguiſhed by the white colour of their countenances. Their dreſs conſiſts of a kind of long robe or tunick. Conjurors, magicians, and prophets, are held in high eſtimation among them. The Sipibos, as well as the Maynas, are good judges of the ſigns which foretell the changes of wind and weather; and this knowledge proves very ſerviceable to them in navigating the broad rivers of their country.

On the banks of the Potumayo dwells the warlike tribe, named Yuri, who are celebrated among their neighbours for their ſkill in preparing deadly poiſons, with which they carry on a conſiderable traffic. They prove the ſtrength of the poiſon on the intipichu (ſun-bird, paxaro del ſol) a bird remarkably tenacious of life. The Yuri,, notwithſtanding their courage and bravery, are at preſent almoſt exterminated. They, too, adorn themſelves with the feathers of the beautiful birds with which their foreſts abound.

The Iquitos inhabit the extenſive plains on the river Nanay. Their principal weapon is a ſort of javelin, which they uſe with great dexterity. In the preparation of their favourite drink *(chica)* they excel the other Indians: by the addition of the buds of a tree, which the Spaniards call *diablo huarca*, it acquires an intoxicating quality, like the opium of the eaſtern nations, and like it, excites pleaſing and voluptuous ſenſations. The Yuri are the only tribe which worſhip repreſentations of birds and quadrupeds made with their own hands.

The Caſibos live on the banks of the Pachitea, where it is increaſed by the influx of the large river Mayro. They are cannibals, and the irreconcileable foes of the inhabitants of the Pampa del Sacramento. As they ſubſiſt chiefly on human fleſh, man hunting and homicide is their principal employment.

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When a ſufficient ſupply of human fleſh cannot be obtained, they feed upon fiſh. Like the Indians of North America, they cut off the ſcalps of their enemies killed in battle.

The Amachucas have choſen for their place of abode the banks of the Abujay, which flows from the eaſt into the Ucayali. If the Portugueſe ſhould be inclined to penetrate into the interior parts of the Pampa del Sacramento, it would be moſt eaſily effected by means of this river. The Amachucas are a wild and barbarous race. They wear long garments, and adorn their perſons with beautiful feathers. They are continually at war with the tribes on the banks of the Ucayali, believing them, and the tribes ſettled on the banks of the Abujay, to be the only people on earth. They are taller and ſtronger than the neighbouring tribes, and do not permit any ſtrangers to enter their country: Father Girval himſelf never ventured into it. The information which he has given us relative to them was derived from a captive of that nation, whom he met with among one of the tribes on the Ucayali.

The Carapachos inhabit the country on the Pachitea. From their complexion and beards they might be taken for natives of the middle regions of Europe. They wear no clothes, except that the women cover the middle with a piece of cloth, or the leaves of trees; and the men with a piece of leather. They feed upon human fleſh. Father Girval concluded a kind of peace with them; but they did not long adhere to the ſtipulations agreed upon, having ſoon after wounded and killed ſeveral of his followers. According to him, the women of this nation are very beautiful; nay, he ſcruples not to ſay, that in this reſpect they rival thoſe of Georgia and Circaſſia. The Carapachos pronounce ſo ſtrongly through their throats, that their language has ſome reſemblance to the barking of dogs; and, what adds to the diſagreeableneſs of it, they make a great noiſe by ſtriking their thighs while ſpeaking.

The Capanaguas, diſtinguiſhed above the neighbouring tribes for their ſocial humane diſpoſition, reſide on the banks of the Magué. They eat the bodies of their deceaſed friends, believing that they thereby confer the greateſt honour and benefit upon them. The name of Capanaguas is common to ſeveral other tribes. Their dwellings are the largeſt and roomieſt that Father Gerval met with in this country, being in general two quadras in length, and one in breadth.

The Montanna Real is interſected by a great number of large rivers, ſuch as no part of the old world can boaſt of. Neither the Nile nor the Ganges, neither the Volga nor the Danube, can bear a compariſon with the Marannon. This giant-ſtream as much ſurpaſſes all other known rivers, as the contiguous Chimboraco maintains a proud pre-eminence above all other mountains of the old and new world. The water that deſcends from

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the Peruvian mountains is collected in the beds of a great number of rivers, which form four principal ſtreams, the Madera, Yavari, Ucayali, and Huallaga; and all theſe at laſt flow into one immenſe common receptacle, viz. the Marannon.

The river Madera belongs to the Portugueſe. It is formed by the junction of ſeveral conſiderable ſtreams; the principal of which are the Guapore, which flows into it in 6° 30′ of ſouth latitude; the Irabi, which the Spaniards took poſſeſſion of at an earlier period than the Portugueſe; the S. Miguel; the Baures, at whoſe confluence the Spaniards formerly poſſeſſed Santa Roſa, the eaſternmoſt village in the country of the Mojos, but which has been ſince ſeized by the Portugueſe. This river falls into the Marannon, in 19° of longitude eaſt from Lima. It is navigable by veſſels of a middling ſize almoſt as far up as its ſources, near the borders of the province of Chiquitos, belonging to the Spaniards. On this river the Portugueſe poſſeſs the gold mines of Cuyuba, and the village Matobrodo. They have likewiſe ſome fortified places farther up the Marannon. The Llavari flows into the Marannon, in 10° 30′ eaſt long. from Lima, and takes its riſe in 9° 30′ eaſt long. and 10° 30′ ſouth latitude. It is navigable with canoes to its very ſource. Farther to the ſouth ariſes the Pilcomayo, which flowing in 14° of longitude from Lima through the province of Tarma, directs its courſe towards Paraguay and Buenos-Ayres. On the Llavari dwell thirteen tribes of the Mojos: the population of all of them is eſtimated to amount to 20,758 ſouls. The Llavari has likewiſe ſome other names, ſuch as Mamore, Hayapey, and Rio Grande. The banks of the Piray, which flows to the north of Santa Cruz de la Sierra, are inhabited by 4710 ſouls, according to a numeration by the biſhop of Miſque.

Of all the rivers, which deſcend from the Peruvian mountains, the Ucayali undoubtedly deſerves to be ranked next to the Marannon. It flows from the innermoſt parts of the country, but its real ſource has not yet been explored. No preceding traveller has proceeded ſo far up this river as Father Girval: having reached its confluence with the Pachitea, he ſailed fifty-three leagues up the latter. He every where found fiſh and wild animals in abundance. The fertile banks of the Ucayali are occupied by friendly tribes, almoſt all of which ſpeak the ſame language. At its confluence with the Marannon, its principal branch is a hundred varas deep; and, in the middle of the ſummer, it extends in breadth from ten to twelve quadras. It deſcends from the ſame part of the mountains as the river Beni, paſſes through the Pampa del Sacramento, and is navigable with middle-ſized boats for more than 400 leagues down to its junction with the Marannon. Eight navigable rivers, which take their riſe in the ſnow-covered mountains of the Cordilleras,

pour their tributary waters into the Ucayali, viz. the Beni, Quillabamba or Paucartambo, Apurimac, Abancay or Andahuaylas, Papas or Cocharcar, Xauxa or Mautaro, Tarma, and the pleaſant Pachitea. This laſt-mentioned river is likewiſe formed by the union of ſeveral other ſtreams, ſmaller, indeed, but yet navigable up to their ſources. From the mouth of the Pachitea, to the place where it flows into the Marannon, the Ucayali purſues, by more than ninety-five large windings, a circuitous courſe of more than 300 leagues, forming, in its progreſs, 132 iſlands. There are likewiſe, on the eaſtern ſide of this river, ſixty-eight, and on the weſtern, eighty-eight, inlets, extending a conſiderable way into the country. It requires thirty days to ſail up the Ucayali, from its confluence with the Marannon, to the influx of the Pachitea; but in veſſels deſcending the ſtream the ſame voyage may be performed in ten days.

The Huallaga is a copious ſtream, and navigable: but there are many dangerous places in it. It deſcends from the country near Paſco, and falls into the Marannon twenty leagues below the lake of Gran Cocama. Of the thirty rivers which it receives in its courſe, thirteen are diſtinguiſhed above the others for their magnitude, viz. the Huannco, the Monzon, the Tulumayo, Tocachi, Miſello, at the ſources of which a conſiderable quantity of gold is found; the Huancabamba, Moyobamba, Lima, Chipurana, Gaymaray, Sannuſi, Paranapuras, and the Aypenas.

The majeſtic Marannon, or Amazon river, riſes out of the lake Launcocha, ſituated in the province of Tarma, in 10° 14′ ſouth latitude, and ten leagues to the north of Paſco. It firſt directs its courſe, from north to ſouth, through the provinces of Patay, Caxamarquilla, and Chachapoyas; and, then, in latitude 4° 30′, winds, in a circuit of ten leagues, from weſt to eaſt; having now penetrated through the laſt ridge of mountains, it becomes navigable, and continues ſo to its entrance into the ſea. During its long courſe, it receives a great number of large rivers, which deſcend from the Peruvian mountains in the ſouth, or from the mountains of Quito in the north. By the union of ſuch vaſt bodies of water, the Marannon ſwells at laſt to ſuch an enormous magnitude, that, near its mouth, its breadth is eſtimated at more than eighty Spaniſh miles. On the banks of the Marannon, twelve nations are ſettled. Their names, and the diſtances of their habitations from Sabitinga, are as follow:—The Spaniſh frontier-garriſon, Loreto, is diſtant from Sabatinga twelve leagues; el Pueblo de Pebas, 74; el Pueblo de Nabo, 104; el Pueblo de Iquitos, 132; el de Omoguas, 154; the mouth of the Ucayali, 164; el Pueblo de San Regis, 184; el de Urarinas, 224; the mouth of the Huallaga, 234.

Beſides the Cordillera Real, which extends from Potoſi to the Marannon, north of Chachapoyas, there are numbers of other cordilleras, which branch on from the main ſtem into the interior

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of the Montanna. They are not indeed, like the former, covered with ſnow; ſtill, however, the cold is very ſenſibly felt in its neighbourhood. The firſt of theſe ſecondary cordilleras, which notwithſtanding its diſtance from the main ridge, riſes to a very conſiderable height, lies between the Yabari and Ucayali, or the land of the Mojos, and the river Beni. The ſecond declines, from north to ſouth, betwixt Callas and Carabay, and divides the Beni from the Quillabamba, as far as the confluence of the latter with the Tarma. A third cordillera ſtretches about a hundred leagues, from weſt to eaſt, between the ſources of the rivers Tarma and Pachitea, as far as the junction of the Beni with the Apurimac. Here it changes its direction, turning, for nearly ſeventy leagues, towards the north, as far as the heights of S. Carlos. In this direction it follows the courſe of the Ucayali. There is a fourth cordillera between the rivers Huallaga, Pachitea, and Ucayali: from this branch proceed all the rivers on the weſt ſide of Manoa, and a number of inferior mountain-ridges.

Viewed from the tops of theſe mountains, the Montanna Real has the appearance of an immenſe plain, or wide extending ſurface of water; for the woods and heights are ſo blended together, that they form but one picture. Nothing can be more agreeable to the eye than the perpetual verdure of this tract of country. During ſeveral hours of the day a denſe miſt is ſpread over the woods of the Montanna. In no country on earth is there more rain or thunder. The thick and impenetrable foreſt hinders the ſun from either warming or drying the ground; and the conſequent exceſſive humidity gives birth to innumerable ſwarms of inſects and reptiles. The ſerpents, in particular, are ſaid to be of an enormous ſize, and even to ſurpaſs, in that reſpect, thoſe of the Eaſt Indies. It is pretended, that ſome have been found, which meaſured forty varas in length, and three in circumference. But the naturaliſt will pauſe before he gives credit to theſe ſeemingly exaggerated reports of the miſſionaries, 'till they are confirmed by the teſtimony of ſucceeding travellers.

The rareſt and moſt valuable productions of the Montanna Real belong to the vegetable kingdom. The trees and ſhrubs, even in their wild ſtate, produce excellent and delicious fruits, many of them diſtilling ſweet-ſmelling oils, gums, pitch, and frankincenſe. The cinnamon produced here is indeed inferior to that of Ceylon; but by many it is decreed ſuperior to that brought from the iſland of Java; and perhaps it might be ſo far improved by cultivation as to equal the former. Wax, cacao, caſcarilla, and *bucheri*, a king of kernel, which is as good as black pepper, and cloves, are found here in great abundance.

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Many parts of the Montanna, however, are very unhealthy, and ſubject to numerous epidemical diſeaſes; owing chiefly to the inceſſant alterations of exceſſive heat and moiſture; hence few of the inhabitants live long. Among the native Indians, who generally dwell on the banks of the rivers, a perſon even of 50 years of age is a rare phænomenon, and the country is very thinly peopled. In the whole of the Spaniſh part of the Montanna Real, the number of Indians, who have been converted to Chriſtianity, or live upon friendly terms with the Spaniards, is reckoned not to exceed eight thouſand ſouls.

REFLECTIONS *on* BANKRUPTCY.

To the EDITOR,

SIR,

A Singular advertiſement which appeared in a provincial paper a ſhort time ſince, naturally led to ſome reflections on the ſubject of bankruptcy; and as it is an evil increaſing every year, whatever may be calculated in the leaſt degree to call the attention of the public towards mitigating ſuch a national calamity, will, it is preſumed, not be deemed unworthy a place in your publication.

The advertiſement alluded to requeſts that the creditors of a perſon who ſome time ſince (owing to a concurrence of unfortunate circumſtances) paid them a compoſition, would ſend an account of their original demands, "he now having it in his power, is willing and deſirous to make them full ſatisfaction." This does the unfortunate man great credit, and muſt afford him the ſincereſt pleaſure. That ſuch an occurrence is uncommon, proves the very low ſtate of morals, and ought to ſhame thouſands who have injured their fellow-creatures irreparably by failing in their debt, and after being ſucceſsful, appropriate all to their own uſe, utterly forgetful of that ſimple but ſublime maxim, whoſe meaning none can miſtake, "Whatever ye would that men ſhould do to you, do ye to them likewiſe."

In a commercial country like our's, perhaps it is impoſſible that bankruptcies ſhould be wholly avoided; but, out of a hundred, probably there is not more than one which is the conſequence of unavoidable misfortune. This may ſeem at firſt view an uncharitable ſtatement, but let facts ſpeak for themſelves. If inquiry be made in every town, it will be found that ſome of its moſt daſhing inhabitants have formerly failed in buſineſs. Is there more than one in an hundred of theſe who call their creditors together for the purpoſe of paying the remainder of their debts? The ſigning a certificate is no diſcharge to an honeſt man: ſuch an one, ſo ſoon as he has it in his power, will be eager to pay to the very uttermoſt farthing, and if he be not honeſt when riſing in the world, it is more than probable he was a knave when ſinking. Conſidering the pro-

greſs that is made in civilization, it ſeems aſtoniſhing that a crime attended with ſuch incalculable miſchiefs is not rendered more diſgraceful. There is one Chriſtian ſociety who have a law, that if one of its members fails, unleſs he can prove it to be the conſequence of inevitable misfortune (in which caſe he is aſſiſted and encouraged), he is immediately diſowned, forfeits all the privileges of the ſociety, and is ſuffered to ſink into the diſgrace he deſerves. The conſequence is, that a bankruptcy is a very rare event indeed amongſt that very reſpectable body the Quakers. In the community at large this evil ſeems to be rather encouraged than checked. When a man finds, owing to bad management in trade, extravagance in his family, and a general improvidence which commonly runs through the whole ſyſtem, that he can go on no longer, he gets ſome perſon who is connected with him to ſtrike what is called a friendly docket (in order to prevent his being ſent to priſon), pays his creditors the compoſition he chuſes, gets his certificate ſigned, and, to the aſtoniſhment of all but the initiated, in a little time gets on in a higher ſtyle than before; vies with his neighbours in expence, takes his journies of pleaſure, and boaſts of his proſperity; while the humble hard-working manufacturer or mechanic, who had perhaps entruſted his little all in his maſter's hands, is cruſhed to riſe no more. The oppreſſor ſtalks by with unfeeling ſupercilioufneſs; but the hour is not far diſtant when he ſhall be made to know that a day of retribution is coming.

The man who trades beyond his capital, or who lives beyond his income, is a peſt to the neighbourhood, and an enemy to the great intereſts of ſociety. He is a public robber, a robber of the moſt dangerous kind; for, under the ſpecious pretence of lawful traffic, of enlarging his connections, and increaſing his trade, if he happen to have any relative ſufficiently kind and credulous, he will not reſt 'till he has ſecured the honeſt earnings of patient induſtry, or the humble independence of an unconnected female. That he may bring down the grey hairs of the former with ſorrow to the grave, or plunge the latter into all the horrors of want; that he is bringing up his children in habits which muſt render them miſerable, never enters into the calculation of this hero of iniquity. To live, and to make an appearance, is his object; and ſhould the tranſient pang of remorſe threaten to betray itſelf on his bloated countenanance, with a few additional glaſſes he drives off care 'till to-morrow. The deſperado who charges his piſtol, and puts on his crape, ſeem to have ſome ſenſe of right left; he ſteals from the common walks of decent life, the faces he has known, the benefactors who have raiſed him; he calls on the darkneſs to cover him; he ſeeks the path of the traveller; he aſſaults the ſtranger, the unknown, one to whom perhaps a few guineas may be no ſerious loſs. He has abuſed no confidence, he has inſulted no relative,

tive, he has tortured no tenderneſs; yet he is purſued like a demon, he is dragged to a dungeon, to fetters, and hurled from a tribunal (unſanctioned by divine laws to take away life, excepting in caſes of murder) to the gallows! It certainly ought to be the object of civilized ſtates to prevent crimes, and all chaſtiſement ſhould have this end in view. It muſt be allowed that bankruptcy is an evil which involves more pernicious conſequences than highway robbery; and it is aſtoniſhing that benevolent legiſlatures and moraliſts are not intent on deviſing means for diminiſhing its frequency. A ſenſe of honour and ſhame has, it is preſumed, yet ſome influence; and were bankruptcy made infamous, as it ought to be, it would generally be avoided. It deſerves conſideration, that the perſons who fail are ſeldom thoſe who have earned what they begin with; had they laboured hard for it, they would have learned the value of property better than to have fooled it away. But the patient, plodding character is gone, and with it the prudence and circumſpection to which our upſtart owes his all. He begins, it may be, with two or three thouſand pounds, but he wiſhes to live and to trade as if he had ten. The old ſyſtem of economy is laughed at: his maxim is, that it is neceſſary to make an appearance: to this, comfort and real enjoyment is ſacrificed, and the appearance is ſoon followed by embarraſſment. He muſt now, if poſſible, borrow; but he forgets that he who borrows puts on fetters. It was the excellent advice of that very exalted character Philip Henry to his children, "Tremble to borrow two-pence;" but there is a fatal ſort of wrong-headedneſs accompanies the unwiſe in all that they do; the maxims of wiſdom, the counſels of friends, avail nothing to him, his eyes are only open when complete ruin overwhelms him.

Should thoſe hints be of any ſervice to thoſe young perſons who have their ſucceſs to create, and to whom caution and circumſpection are at the preſent criſis ſo peculiarly neceſſary, or ſhould they lead any who are better qualified to ſuggeſt methods for preventing ſuch a national evil, ſincere pleaſure would be afforded to

A WELL-WISHER TO THE PUBLIC.

OBSERVATIONS *on the* GOUT.

[From Dr. Garnett's Popular Lectures on Zoonomia.]

GOUT has been regarded by moſt practitioners as a ſalutary effort of the body to expel ſome hurtful cauſe, and reſtore health. I affirm that it reſtores health in no other way than the indigeſtion of a habitual dram drinker would be relieved by a diſeaſe in the throat, that would, for a time, prevent his ſwallow-

ing any more liquor; the conſequence would be, that his digeſtive powers would recover their tone, and he would, after a few weeks, feel himſelf better.

In the ſame way the pain and fever which attend gout prevent the continuance of the mode of life which brought on the diſeaſe, and thus a truce being obtained, the exhauſted excitability of the body is allowed to accumulate, and the conſtitution of courſe feels itſelf renovated.

The idea that gout is incurable, is a falſe and very dangerous doctrine; this is very far from being the caſe, and I am firmly perſuaded, not only from the nature of the diſeaſe, but from experience, that it might always be cured if taken in time, and proper directions be followed. I firmly believe that by medicine it never was, nor ever will be cured. A rational phyſician would adviſe a perſon recovering from a fit of gout, to abſtain totally and entirely from the courſe of life which brought it on; and this being complied with, we might venture to predict, with much certainty, that he would in future eſcape it.

Gout is a diſeaſe of indirect debility, brought on by a long continued uſe of high ſeaſoned food and fermented liquors. There is no doubt that particular conſtitutions are more liable to be affected by this mode of living than others; and if my conſtitution reſemble my father's, I ſhall in all probability be like him ſubject to gout, provided I live in the ſame way; this, however, by no means proves it to be hereditary. The ſons of the rich indeed, who ſucceed to their fathers' eſtates, generally ſucceed alſo to his gout, while thoſe who are excluded from the former, are alſo exempt from the latter, unleſs they acquire it by their own merit.

If any one expects that I ſhould furniſh him with a receipt, conſiſting of certain drugs, which ſwallowed, will cauſe this terrible diſeaſe to diſappear, and health to take its place, he would be very much miſtaken; for can any perſon in his ſenſes ſuppoſe that a diſeaſe, which he has been almoſt his whole life in contracting, and an exhauſted ſtate of the excitability, which has been gradually brought on by years of intemperance, can be diſperſed by a pill, a powder, or a julep? Or if the ſymptoms could be relieved by medicine, which they often may, can he ſuppoſe that they will not return, if the ſame mode of living which firſt brought them on, be continued?

The inflammation in the extremities may at any time be relieved by means of electricity, or by ſtimulent embrocations applied to the part; and this without any danger whatever of throwing the complaint on ſome more vital part, as has been generally imagined. Small ſparks ſhould be drawn from the part affected, at firſt through flannel, and increaſed as the patient could bear them; ſparks alone are neceſſary, recourſe ſhould never be had to ſhocks. Coſtiveneſs ſhould be carefully guarded againſt,

by

by which the proper action of the ſtomach and bowels is much injured, but we muſt uſe warm laxatives. An infuſion of ſenna and rhubarb in proof ſpirits, made ſtill ſtronger by aromatics, has always ſeemed to me to anſwer the purpoſe beſt, and this ſhould be taken of a temperature rather above blood warm. This is particularly neceſſary when the gout attacks the ſtomach. The moſt violent attacks of the ſtomach may be relieved, and are only to be relieved by ſpirits, ether, and opium. Their effect, however, is but temporary with reſpect to a regular fit; after the inflammation of the extremities has been ſubdued, a generous but not a full diet ſhould be uſed. A perſon who has been a long time accuſtomed to wine, cannot eaſily be deprived of it at once; but he ſhould drink Madeira, and thoſe wines which neither contain much carbonic acid, nor depoſit much tartar. His food ſhould be of the plaineſt kind, and generally boiled inſtead of roaſt. The great thing is to keep the ſpirits and excitement rather under par, but not to let the patient ſink too low. In this way the exhauſted excitability will gradually accumulate, and the healthy ſtate be re-eſtabliſhed. When this is once effected, the gout may be prevented in future with the greateſt certainty, if the patient will have reſolution. The whole ſecret conſiſts in abſtaining, in toto, from *alcohol*, in every form however diſguiſed, or however diluted. He muſt not take it either in the form of liqueurs, cordials, wine, or even ſmall beer.

I believe there never was an inſtance of a perſon having the gout who totally abſtained from every form of *alcohol*, however he might live in other reſpects, and I doubt very much if ever the gout returned after the perſon had abſtained from fermented or ſpirituous liquors for two years.

Temperance in eating and exerciſe are no doubt powerful auxiliaries, and tend very much to promote health; but ſtill they will not ſecure a perſon from a return of the gout without this precaution. There ſeems ſomething in *alcohol* which peculiarly brings on this ſtate of the conſtitution, and without it, it ſhould ſeem that gout could not be produced. Here then is an effectual method of curing the gout, which will no more return if this method be ſtrictly perſevered in, than the ſmall-pox will attack the conſtitution after inoculation.

During the fit therefore, I would ſay, nearly in the words of Dr. Darwin, drink no malt liquor on any account. Let the beverage at dinner conſiſt of two glaſſes of Madeira diluted with three half-pints of water: on no account whatever drink any more wine or ſpirituous liquors in the courſe of the day: eat meat conſtantly at dinner without any ſeaſoning, but with any kind of tender vegetables that are found to agree. When the fit is removed, uſe the warm bath twice a week, an hour before going to bed at about 93° or 94° of heat. Keep the body open by means of lenitive electuary and rhubarb; for there is an ob-

jection

jection to the tincture I mentioned, as containing *alcohol*. Uſe conſtant gentle exerciſe, but never ſo violent as to bring on great fatigue. The grand ſecret, however, in the cure, as has been already obſerved, but which cannot be too often inculcated, is to abſtain, in toto, from every thing that contains *alcohol*.

In ſhort, though in acute diſeaſes medicines are highly uſeful, a chronic diſeaſe can never be cured, and the healthy ſtate re-eſtabliſhed by them alone. To effect a cure in ſuch caſes we muſt reform our mode of life, change our bad habits into good ones; and then if we have patience to wait the ſlow operations of nature, we ſhall have no reaſon to regret our former luxuries.

On the faſhionable Practice of travelling in One-Horſe Carriages.

To the PRINTER,

SIR,

THERE is nothing more pleaſing to contemplate, or more uſeful in promoting the mutual advantages of trade, than that amicable aſſiſtance which tradeſmen of various occupations are diſpoſed to contribute to each other. Of this friendly co-operation we have all probably had reaſon to remark examples, although ourſelves not in trade. For example, if I ſend for a *bricklayer* to execute any little job, or trifling repair in my houſe, it is a hundred to one but he makes way for the employment of a *carpenter*; and the *carpenter*, in his turn, conſiders very humanely that *painters* muſt live, and gives me an opportunity of ſending for one; while the *painter*, by ſome means, contrives that the *glazier* ſhall be wanted.—And thus the circle is performed, nor is it of any conſequence which of the parties you firſt employ; ſuch is the connection between their buſineſſes, and ſuch the conſiderate zeal they have to promote the general good of the whole.

Perhaps ſomething of this kind may alſo be diſcovered in the caſe of the *doctor* and the *apothecary*, the *counſellor* and the *attorney*; but the purpoſe of my preſent letter is to draw your attention to a ſympathetic connection, that appears to have been lately formed between certain parties, who are not ſuppoſed to have many things in common, but who, I am apt to think, have lately entered into partnerſhip for their mutual advantage.

I mean, Sir, the *proprietors* of *one-horſe chaiſes*, and the learned body of *ſurgeons*. That ſuch a connection has been formed, appears from this circumſtance, that really no other party, except the two now mentioned, ſeems to be benefited by the uſe of the aforeſaid machines; that upon a fair examination

of all the broken ſculls, broken legs, and broken arms, recorded in the papers for a certain number of years, nineteen out of twenty of ſuch accidents are owing to one-horſe-chaiſes; that on the one hand, the letting out for hire the ſaid chaiſes is now one of the principal buſineſſes of ſtable-keepers; and on the other hand, the ſetting of ſuch bones as are broken or diſlocated by falls from them, conſtitute the moſt profitable branch in the practice of ſurgery.

Now, Mr. Printer, if we put all theſe circumſtances together, I think it not very unnatural to ſuppoſe, that there is ſome ſort of good underſtanding between the parties. Of what ſpecific kind this is, and of what ſhares the partnerſhip conſiſts, I do not pretend to ſay. Doubtleſs, the one party has covenanted to furniſh chaiſes that ſhall not very obſtinately reſiſt the contact of a poſt, or the wheel of any other carriage, and likewiſe horſes of that nervous conſtitution, which take fright at the leaſt appearance, not of danger, but of any thing extraordinary, ſuch as a kite flying, or the beating of a drum, or the firing of a muſket: and likewiſe horſes which are utter ſtrangers to that ſpecies of diſcipline, which ſome call *breaking-in*, and which, before this connection took place, was deemed very neceſſary for the preſervation of the lives and limbs of his majeſty's ſubjects.—This, Sir, I take to be the conditions performed on one ſide. What may be ſtipulated on the other I can only gueſs, and my moſt probable conjecture is a *per centage* on each fracture, or diſlocation, on the ſtable-keeper's making affidavit, or bringing other proof, that the accident was occaſioned by one of his "*ſteady, gentle* beaſts, which a *lady* or a *child* might *drive*." It is not improbable, alſo, that theſe gentlemen have agreed to contribute their *example*, and I can indeed mention above a dozen of the London faculty, who formerly rode in chariots, and now viſit their patients in one-horſe-chaiſes, which they have no doubt taken care to ſecure againſt accidents happening to themſelves, as that would be carrying the force of example rather too far. They may plead faſhion for this, but I flatter myſelf I have accounted for it upon more profitable principles. As to faſhion, indeed, I muſt ſay that I never ſee one of theſe gentlemen *jig jogging* in a one-horſe-chaiſe, without imagining, not that he is a medical man going to viſit a patient—but a vulgar ſhop-keeper, making the beſt of his way to a Highgate ordinary, or a match at Dutch-pins.

I am, Mr. Printer,
Your old correſpondent,
OLIVER OLDSTILE.

P. S. I am ſorry to ſay, that the uſe of theſe apologies for carriages, originates in that *curſed ambition to be fine*, which is the bane of the preſent age.

SINGULAR

SINGULAR CIRCUMSTANCE.

A Short time ſince a private in the guards ſtationed as centinel at the treaſury, obſerved a man ſtop near him, and pull out his tobacco-box. The ſon of Mars civilly accoſted him and entreated him to beſtow a portion of the invigorating weed, obſerving, that his own ſtore was exhauſted, and he could not leave his poſt to procure a ſupply. The ſtranger made no heſitation in granting the boon, and the ſoldier, immerging his fingers into the box, drew forth a good quantity of its contents, which he immediately appropriated to the purpoſes of maſtication. The ſtranger went away, but having occaſion to purchaſe ſome article at a ſhop, he recollected that he had put a ſeven ſhilling piece in his tobacco-box, for its better ſecurity. He accordingly examined the depoſitory of his gold, but no ſeven ſhilling piece was there. His recent act of liberality occurred to him, and it ſtruck him that probably the ſoldier, in taking out the tobacco, had compreſſed the coin within it: he haſtened back, and found him ſtill at his poſt. He related his loſs, and aſked him whether he had ſeen or felt the ſymbol of traffic. "No," ſaid the ſoldier innocently, "I have neither ſeen nor felt it; I chewed your tobacco 'till its quality was exhauſted, and then receiving another ſupply from a friend, I threw it behind the ſentry box, where doubtleſs it now lies." The ſtranger proceeded to ſearch and ſoon found the quid, and upon the unravelling it, diſcovered the ſeven ſhilling piece in the centre, perfectly in *ſtatu quo*. "There (ſaid he, to the ſoldier), you extravagant fool, if you had not thrown away your quid before it was half chewed, you might have been ſeven days pay the richer." The ſoldier, with an oath, acknowledged his folly, and vowed, that if ever he got another quid of tobacco, with a ſeven ſhilling piece in it, he would not treat fortune's favour with ſuch contempt. The ſtranger indulged in a laugh at the ſoldier's expence, and marched off with his caſh.

An Account of the Admiſſion of the Jews in Ruſſia to the Rights of Citizens.

FROM an imperial ukaſe in the court gazette of Peterſburg, it appears that the rights of citizens have been given to the Jews throughout the whole extent of the Ruſſian dominions. After this edict, the children of Jews will be admitted like the other Ruſſian ſubjects, into the ſchools, colleges, and univerſities. They may be received as members of the academy of ſciences at Peterſburg, and obtain, according to their merit, the different ſituations in the univerſities. The Jewiſh youth will be taught the Ruſſian, Poliſh, and German languages. The Jews appointed

to places under government, will wear in Poland the Poliſh dreſs, and in the Ruſſian governments, the German dreſs. The Hebrews will be divided into four claſſes; that of farmers, that of artificers and workmen, that of merchants, and that of citizens. The Hebrew farmers will be all free. They, as well as the artificers, may purchaſe lands in the governments of Lithuania, White Ruſſia, Little Ruſſia, Volhynia, Podolia, &c. &c. and enjoy them in full property. Thoſe who wiſh to engage in agriculture, but have no fortune, are to have a certain portion of the crown lands in the governments above mentioned. Thoſe who will eſtabliſh manufactories, are to enjoy in their commerce all the franchiſes of Ruſſian ſubjects.

It is permitted to the Jewiſh workmen to exerciſe in the governments, where their reſidence is aſſigned them, all the trades authorized by law. They are not to be reſtrained by any body of tradeſmen, and they may enrol themſelves in any corporation they may think proper. In every thing the Jews are to have the ſame rights and the ſame protection as other Ruſſian ſubjects. Nobody is to be allowed to trouble them, by word or deed, in the exerciſe of their worſhip, or in their manner of life.

PARISIAN FASHIONS.

TAFFETAS of ſtraw colour or white ſtill continue in favour with the elegantes: roſe colour is alſo in eſtimation, but dark green and deep yellow are on the decline; there is alſo a profuſion of apple green and white. The ſleeves are puffed, and diſcover half the arm. The laſt faſhion, and which is certainly not the moſt elegant, has introduced them without any ligature at the wriſt. Two rows of fine lace round the forehead, under a coloured turban, is a very favourite morning head-dreſs: for walking, a ſlip of lace over a ſtraw hat, tied with ribband of lilac under the chin. There is no rule but fancy for dreſſing the hair. Whether the robe has muſlin, taffeta, ſilk, or crape, the elegantes in full dreſs have it bordered with artificial daiſies, lilies, or panſies, in imitation of nature.

Anſwer, by P. Ninnis, of Taviſtock, to Tranquillus's Queſtion, inſerted December 3, 1804.

IT is a well known rule, that in ſolving this, and the like queſtions, the ſides muſt be multiplied into one another ſucceſſively. Therefore, as per queſtion, $18\times18=324\times18=5832$; then by 9, the height, we have 52988, —5298 4-5ths, one tenth of the laſt multiplicand, we get 47689 1-5th feet, the content of the vacuity required.

Anſwer, by S. Moore, of Horſewell Houſe, to J. Lewis's Charade, inſerted May 13.

THE plant you in your lines conceal'd,
Is FOX-GLOVE, Sir, which I've reveal'd.

☞ We have received the like anſwer from T. Adey, of Poole; Adrianus; T. Wotton, of Newton Buſhel; H. Pratt, of Luppit; W. Gard, of Gittiſham; and J. Channon, of Ottery.

Anſwer, by J. Waldron, of Lyme Regis, to S. Moore's Rebus, inſerted May 13.

THE initials when tranſpoſed true,
A KITE will clearly ſtand to view.

† We have received the like anſwer from William Gard, of Gittiſham; T. Adey, of Poole; G. Hann, jun. of Stoke Abbot; Adrianus; and John Channon, of Ottery.

Anſwer, by W. Commins, of Exeter, to G. Hann's Charade, inſerted May 20.

WHERE PLEASURE reigns, many forget the road,
That leads to Heav'n, and to their Maker, God.

‡‡‡ Similar anſwers have been received from William Gard, of Gittiſham; T. Adey, of Poole; and J. Channon, of Ottery.

A CHARADE, *by Primroſe, of Taunton.*

WHENE'ER the ſailor rides the main,
My firſt then ſerves him as a guide;
Search holy writ, you there may find,
A ſon of Iſrael's num'rous tribe:
Britons! defend your rights, be bold, be free,
Value my whole, and cheriſh liberty.

A CHARADE, *by T. Jarvis, of Malborough.*

WHEN radiant Sol diſplays his ſcorching pow'r,
My firſt revives each drooping plant and flow'r;
What can in luſtre to my next compare,
When it adorns the captivating fair?
My whole ſuperior beauties doth diſplay,
Illum'd by riſing Sol's reflecting ray.

A REBUS, *by W. Tucker, of Mr. R. Tucker's Academy, Tilſhead, Wilts.*

IMPRIMIS, bards, you'll bring to ſight,
A ſcience that affords delight;
A god of old you'll next declare,
That was transformed to a bear;
The barber's ſhop you'll then ſurvey,
And there one uſeful tool diſplay;
To find my fourth you muſt define,
A well-known regiſter of time;
A circle in the heavens deſcry,
And then a prickly weed apply:
Th' initials, join'd aright, will ſhow,
A place where farmers weekly go.

POETRY.

For the WEEKLY ENTERTAINER.

Anſwer to Modern Friendſhip, inſerted in the Entertainer for June 24, 1805.

LET not the bard, indignant, frown and ſay,
A ſpecious guiſe is friendſhip here below;
A ſemblance fair, the ſubſtance worn away,
Or nearly loſt in vain, exterior ſhew.

Philanthropy its bleſſings wide diſpenſes,
Alike to all—thinks every heart ſincere,
Whoſe heinous conduct, mark'd with foul offences,
Belies not the fair garb they fain would wear.

Long-ſtreet, Sherborne.

THE COUNTRY PARSON's LIFE NOT INACTIVE.

HAPPY the man, who far from crouds retir'd,
By warm benevolence and virtue fir'd,
In ſome lone cot purſues his artleſs ways,
'Twixt God and man dividing all his days!
Whom fortune cannot ſink, nor bonds enſlave,
Or ſnatch thoſe bleſſings which God only gave;
Whoſe wealth and liberty as unconfin'd,
As air, are center'd in a virtuous mind:
O! were it given to me to chooſe the way!
In which I'd lengthen out life's tranſient day;
To ſome lone cot, on haſty wings I'd fly,
Where Wales heaves up her mountains to the ſky:
Where ſhines effulgent nature's awful hand,
And ſhow'rs profuſion o'er a ſmiling land,
On ſome fair ſpot, friendly to mental peace,
To contemplation, and to active eaſe;
Unenvious and unenvied I'd reſide,
The peaſant's father, and the peaſant's pride.
Let ſtateſmen boaſt them of their patriot fire,
Their virtuous ardour, and the ſweet deſire
Of ſaving country, family, and friends:
Theſe have their views, their proſpects, and their ends.
Be mine the parſon's lot: and who can be
A greater ſtateſman in his way than he?
He rules his little kingdom with the care
A parent ſhews: averts domeſtic war;
Diſtributes juſtice; and with mild controul
Calms the rebellious paſſions of the ſoul.
His great employment, that of doing good;
His glorious miniſtry—that of his God.

T. H. E.

On the Anniverſary of the Royal Humane Society, 1805.

WHILE the vaſt rolls of each ſucceeding age,
Swell with achievements of renown,

And

And bring tranſmiſſive honours down
To recent view in hiſtory's ample page;
The willing muſe moſt gladly would combine
Her tributary offerings, and beſtow
Her duteous praiſe on thoſe who greatly ſhine,
Philanthropiſts, whom Heav'n has plac'd below
To ſtay the vengeful ire of death's impending blow.

Say, ye rejoicing parents, who beheld
A ſon, who lay a lifeleſs corſe,
Fell'd by the gloomy tyrant's force,
That o'er his harmleſs prey in triumph ſwell'd,
Do not your hearts, while mem'ry paints the ſcene,
Glow with delight from gratitude ſincere,
To that bright art that interpos'd between,
And cauſed the lamp of life to reappear,
While renovated joy reſtrain'd the falling tear?

'Tis Heav'n affords the means; 'tis Heav'n approves,
And ſhall their generous efforts guide,
Whoſe time and wealth are thus employ'd;
Theſe are the deeds the Sire of Goodneſs loves;
And while no earthly honours can ſuffice,
Or heav'n-born worth expreſs with due regard,
Lo! in its native ſoil, beyond the ſkies,
By him unfading trophies are prepar'd,
And his almighty love ſhall be its bright reward.

Tranſcendant art! of univerſal good;
Recover'd thouſands ſtill expreſs
Their love to thee, and ſhall addreſs
Thy providence in themes of gratitude.
Still may the Lord of Life his bleſſings pour,
And to afflicted man his ſuccours bring;
Still may humane exploits, from ſhore to ſhore,
Make the dejected heart exult and ſing,
In ceaſeleſs hymns of praiſe to Heaven's Eternal King.

Goſport, May 27. J. S.

Epitaph on a Young Lady who died, on her Return to England, as ſoon as ſhe beheld the Shore.

HERE, if on earth there yet one ſpark remains
Of pious zeal, which no falſe ſervour ſtains,
Here, at Suſanna's tomb, devoutly kneel,
Confeſs that providence you all muſt feel,
Let candour here, her life, her virtues paint,
And while you ſcan the mortal, bleſs the ſaint.
In diſtant climes departed health ſhe fought,
Nor deem'd one moment's eaſe too dearly bought:
Patience ſuſtain'd her in the path of grief,
And death adminiſter'd a fond relief;
And, while ſubmiſſion rul'd her aching breaſt,
Her faith nor ſickneſs quell'd, nor life ſuppreſs'd!
She heard her Saviour's call! beheld the ſhore!
Then ſunk with weakneſs, ſunk to riſe no more,
'Till the laſt trump its warning voice ſhall give
To her, who liv'd to die, then died to live.

M. P.

June, 1805.